



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE CHURCH AND THE WORKING MAN

By JOSEPH WILSON COCHRAN, D.D.,

Corresponding Secretary Board of Education of the Presbyterian Church,
Philadelphia.

The "alienation of the masses" from the Christian Church, the arraying of its power upon the side of the moneyed interests, and its consequent failure as a solvent of the social problems of the age, are now commonplace utterances in the mouths of the majority of the public champions of labor. Many such are earnest men and women who sincerely wish it were otherwise, some of whom are looking for the day when the Church will actively espouse the cause of the laboring man, while others claim to despair of receiving light or hope from that quarter as long as "her members are mammon worshipers or hypocrites or both, her clergy professional posers, whose words are for sale and whose slightest tendencies to free speech are muzzled by the millionaire bondholder who looms large in the front pew."

No lover of his kind should treat lightly such a situation, in so far as it is found to be true. That there should be hatred or at least misunderstanding between organized religion and organized labor should furnish ground for profoundest regret if not the deepest shame. Which party is to blame? What are the causes operating against harmony between the man who with "the temple of the Holy Spirit" earns his daily wage, and those spiritual forces which should inspire him to best endeavor and lead him and his loved ones out into "the liberty of the Children of God"?

If this alienation be radical, we should seek the cause either in the fundamental teachings of religion or in the principles of organized labor. Let us survey briefly the attitude to the cause of labor of that charter under which the modern Church claims to operate—the Bible.

There is scarcely a book of the sixty-six that does not appear to be written from the viewpoint of the people. Men of the soil, the tool and the workbench have a large place in the record. We

hear the hard breathing of men who mingle the struggle for righteousness with the struggle for daily bread. From the industrial preamble of Genesis, "in the sweat of man's face shall he eat bread," to the pronouncement of the Apostle Paul to Timothy, that if a man provide not for his own he is worse than an infidel, we find the principles and problems of labor set forth with blood-earnestness, and the force of moral conviction. Joseph's success in saving Egypt from economic ruin, in Gen. 41, might well be taken to heart by those who handle the world's food supply. We find the first recorded industrial revolution in Exodus, where the oppressed Israelites, under Moses, the greatest labor leader ever born, struck against the oppression of Rameses II, and "walked out" of the bitter bondage of making bricks without straw. Israel's judges were not ermined dignitaries dispensing law from the soft woolsack, but horny-handed, sunburned giants from the furrow and the sheep-trimmed hills. The prophets were men of the people who, clad in camel's hair, broke in upon the luxuries and tyrannies of king or class with terrific denunciation. The pictures of Nathan arraigning David for his murder of Uriah, and of Elijah facing Ahab with his bloody robbery of a poor man's vineyard, should thrill every toiler restive under the aggressions of class privilege. The utterances only of those prophets have survived who were true to their times. Such a man was Ezekiel, who found Church and State leagued against the people. "There is a conspiracy of her prophets—they have taken the treasure and precious things." "Her priests have violated my law—her princes are like wolves ravening the prey, to shed blood and to destroy souls, to get dishonest gain." The prophets were not content with denunciation or with feeble calling of men to worship regardless of personal character. Hosea's message is characteristic: "I desired mercy and not sacrifice." They refused, on the other hand, to launch an economic program of eternal welfare, laying at the foundation of society those moral principles and spiritual motives without which the cleverest social and economic systems are but houses built on shifting sand.

The founder of Christianity was a carpenter. His hand was roughened by the tool and his feet trod the highway of the multitude. His parables dealt with the common experiences of the field, the home, the market-place. His companions were working folk.

His message was entrusted to fishermen and trades-people. A tent-maker proved to be the greatest organizer of His mission. He was the first world teacher to recognize the rights of the child and the potential manhood in the criminal. While organizing the hope of immortality into definite assurance, he brought Heaven down into daily living. "The Kingdom of God is within you." The Hereafter became henceforth the *Here and Now*. "Thy Kingdom come"—where and when?—"Thy will be done *on earth as it is in Heaven*." Not to men as they are to be, but to men as they are,—in the home, the field, the shop; to parent and child, employer and employed, teacher and student, friend and neighbor—He appealed. His message was based upon the assumption that if there be no heaven in the present life, there is none for the future. If men cannot live on terms of justice and fraternalism in the flesh, they never can in the spirit. If there be no angel in the man as he is to-day, death can discover none such in the Hereafter.

Such is the Bible. As long as the Christian Church builds upon it as her "Impregnable Rock," so long must she uphold the dignity and moral rights of labor. It is the only charter of social rights that has survived the ages as a living word to men of to-day. Surely there is hope in this fact.

Does the fault lie in the past of the Church? What of the history of Christianity as a legitimate social factor?

Christianity was introduced into the world at a time when the efforts of ancient civilizations had crystallized into absolute fixity of social conditions, whereby, under the caste system and through the ascendancy of militarism, the lines of cleavage between patrician and plebeian were widened into impassable gulfs. The slave was on friendly terms with his master simply because his wants were few and assured. There was little struggle for bread, no struggle for rights. The only hatreds were political. Social ferment was impossible. The serf brought up his children to look forward to serfdom. It was what Carlyle calls "the brass collar period." One of the miracles of history is that this "religion of slaves," with its doctrines of human equality, fraternalism, the worth of the individual, and the power of moral and spiritual ideals, should have gained foothold during the Age of Might. "Keep to your ignorance," said Emperor Julian, "Eloquence is ours, the followers of the Nazarene have no right to intelligence." Yet the faith spread

in spite of persecution, permeating stratum after stratum of society, until, at the disintegration of Rome, it had entered palaces and claimed the fealty of emperors.

Now came the period of the Church's spiritual decline. Gaining wealth and temporal power, she joined hands with the State, keeping the people content through elaborate ceremonial and inspiring them with fear through her excommunications. During this Age of Authority, the Church maintained her hold on the people, who sought sanctuary within her gorgeous temples, and brought their riches to her feet as those who deck a corpse. The Church survived the period of stagnation and degeneracy without having lost the people, because they had not yet come to self-consciousness. They were yet to win their *Magna Charta*.

But coincident with the intellectual awakening of the sixteenth century came the Renaissance of morals and the struggle for religious freedom. The Church, purged of corruptions and limited in temporal authority, began to lead in the triumphs of a new era flowering in art, literature, invention and the establishment of popular rights. Thus the line of human progress has run, sometimes above, sometimes below, the organized religion of every age, but never far from it. Historians fail to record any serious breach between the Church and the working man until the dawn of the present industrial era. The Reformation, the Puritan movement, and many another moral and spiritual revival, have kept the Church measurably free from hardening into traditional molds and the conventions of a specifically privileged class.

Until the dawn of the present industrial era labor had not become segregated into a movement, had never stood before the bench and on the forum and at the ballot box with a program and a definite demand. Individual life is short, and the working man must have his answer quickly. He is not concerned with the past or the remote future, but with the living now! He requires speedy adjustment of institutions which have taken centuries to ripen. The economic and political worlds stand aghast. The Church likewise, living in an atmosphere apart from the crash of machinery and now taxed with the framing of a program adjusted to the changing order, fails to answer to the satisfaction of the working man. It could not well be otherwise. Institutions do not readily yield to the pressure of readjustment.

Meantime a number of superficial and inadequate answers are being made by current Christianity to the appeal of industrialism. One is the *answer of indifferentism*. It is considered a mark of good churchmanship in certain quarters to ignore the fact and power of the working man's movement, to deny the existence of "the lapsed masses," and to treat with contempt their criticisms of the Church. While arranging a program for a conference of Christian workers some time ago, I suggested to the committee that "Church and Labor" should be represented, but was opposed by a prominent lawyer, who declared that the Church recognizes no class distinctions. "Besides," he said, "I am a working man. We are all working people. Why dignify any special class?" He carried his point.

The Boston *Congregationalist* thinks "there is too much talk about the Church's relation to the labor problem, as though Christianity had a peculiar mission to those who labor without having their money employed in the work they are doing." This echoes Phillips Brooks, who once said, "I like working men very much and care for their good, but I have nothing distinct or separate to say to them about religion; nor do I see how it will do any good to treat them as a separate class in this matter in which their needs and duties are just like other men's."

But such blinking by the Church of her social mission will not avail. A published statement by a minister contains this proposition: "The labor movement is a class movement and the union a class organization, while the Church stands for the abolition of all class distinctions, and would cease to be a church the instant it sided with the union." All of which is true enough, but the present unfortunate misunderstanding is not due in any wise to the desire of organized labor to receive such official recognition as that the Church shall "side with the union." As a matter of fact, scarcely twenty-five per cent of the working class of this country belong to labor unions. Besides, the peculiar sensitiveness of churchmen toward the recognition of "a class" has been a trifle overworked. The Church in her missionary and philanthropic work has always recognized classes, following out Paul's principle, "if by any means I may save some." The needs and sins of special classes were recognized by Jesus. He pointed out to the class "Pharisee" the baseness of hypocrisy, to the class "Publican" the evils of extor-

tion, and to the class "rich man" the difficulty of keeping his soul free from the canker of the lust for wealth.

By noting lines of cleavage between class and class, by recognizing with sure and sensitive touch those factors entering into men's lives that make for separation, hatred and oppression, the coming Christianity shall be able to inspire a common enthusiasm for humanity and fuse into one brotherhood through sacrifice and service the manifold hopes and aspirations of the race.

Then again we hear *the answer of preoccupation*. The average clergyman is by no means an idler. His time is occupied in the absorbing cares of parish ministration or pulpit preparation. He has been forced to become a business manager. His work is to "fill pews," "add to the membership," build up a strong church. Financial and ecclesiastical matters come first. The denomination expects him to work upon the theory, latent but imperious, that society must help the Church. A Roman Catholic priest is quoted as saying: "We are all busy administering the sacraments, teaching the commandments, and not doing anything to see that the commandments are being observed." The Archbishop of Canterbury said recently that he worked seventeen hours a day and had no time left to form an opinion as to the solution of the problem of the unemployed. To which Mr. Keir Hardie replied that "a religion which demands seventeen hours a day for organization, and leaves no time for a single thought about starving and despairing men, women and children, has no message for this age."

Yet another answer of the modern Church is that of *ethical timidity*. It is idle for the Church to spend millions in foreign lands while shrinking from the practical application of her doctrines in the destitute places of civilization. The slum is an outstanding indictment against the seriousness and sincerity of the Church's message to the age. Fearless leaders have learned of late years to detect the false ring in much of the demand for "a simple Gospel" that with eye and ear oblivious to the blood oozing from between the cogs of our machine-made civilization, and the cries of the under-fed and over-worked, points to the skies as the only solace for the world-weary refugee from the present social disorder. Subscription to a formal creed, and support of and attendance upon the Church ought not necessarily to insure "good and regular standing." The oppressor of his fellow men through the

abuse of corporate power ought not be regarded more leniently by the Church of Christ than by the Government of the United States. There are many men judged guilty of criminal practices by our law courts who walk in and out of the courts of the Lord proudly confident of their ability to procure at least a Sabbath day's "immunity bath."

The Church has been wont to glory altogether too much in her charitable institutions, leaving the roots of poverty and crime untouched. What would be thought of a physician who contented himself with administering anodynes to his suffering patients? We may not need at present fewer orphanages and poor homes, but when the Christian conscience attacks the roots rather than the branches of social disease, we shall have far less need for such.

What if the Christian Church should seriously address herself to bridging the gulf! It is not so much a question of economic adjustment as it is one of justice, fraternalism, human sympathy. Has the Christian employer done his best to deal on terms of equity, honor and kindness with his employees? Has he been willing to lose money on the experiment? He has made a spurt by putting in a reading room or giving a turkey at Christmas. But some instance of ingratitude or imposition has furnished him a pretext for abandoning the "sentimental method," and return to the old system of armed neutrality. "I've tried it," said a church elder to me, "but it won't work. You have to treat them like animals and show no mercy, or they will override you." But has the occasional employer, who has bent his energies to the uplifting of his employees for five or ten years through ridicule, skepticism and ingratitude, ever failed of his reward? Is it not possible that the Sermon on the Mount has never had a real trial in industrial relations? "Christianity has not been a failure," says one, "because it has never yet been tried." I once attempted to secure a permit to go through a glass factory, the owners of which were prominent church members and supporters of a splendid settlement work near by, but was gruffly refused on the ground of the child labor agitation then in progress. I satisfied myself of conditions by watching the little black gnomes emerging from the glare of the furnaces, lads with pinched, flushed faces and slouchy gait, almost literally staggering under the pressure of the unnatural work and long hours upon plastic bodies, and I wondered whether if these em-

ployers were to spend their church and settlement money on an increase in wages so that the families of these boys could afford to send them to school, it would not be a more practical form of Christianity. The world will not be satisfied with the sincerity of our religious professions until we attack the causes of poverty and disease with the same enthusiasm and persistency that we palliate the symptoms. Almsgiving is ever easier than justice. It is less disturbing for the employer to send his check to some charitable institution than devise equitable conditions for his operatives.

It has not hitherto been a legitimate field for the Christian publicist to insist on such a material panacea as justice in the wage scale. But why stop at the loose proclamation of a principle? The Christian conscience has made itself felt of late in a mighty demand for righteousness in politics. Why not demand in the same way justice in the industrial world? Has not an inequitable factory and mill and department store wage scale directly produced immoral conditions. Ask the matrons of the maternity homes and Magdalene retreats in the mill districts and the great retail centers. Twenty-seven years ago Joseph Cook spoke these brave words before an audience of professional people: "Advocating no socialistic proposition and defending no communistic dream, I yet believe the day will come when the cost of its production will determine the pay of labor. The cost of production includes the support of a family. We cannot give the State the strength of its citizens on any rule that starves men. We cannot produce a skilled class unless we bring our children up well. Unless we have a certain regard for skill as well as the mill, the mill itself will be without skilled operatives. In time there cannot be a fit laboring class provided unless you give such wages as will enable an average head of a family to put among his expenses school books, newspapers, and religion. There must be somewhere a lifting of the income of the lowest paid class of laborers; otherwise we shall have monstrosity after monstrosity and the heart of girlhood wrung until the gutters are full of muddy slime. My theme is, in short, justice as an antidote to the dreams of political heretics. Until justice is held up as a broad shield against the darts of all insane communists and infuriated socialists we shall be pierced again and again with arrows."

The Church can never espouse this or that scheme for the
(448)

regeneration of society. It can never endorse a special program for labor any more than a program for capital. Heaven spare us from much of the misdirected effort and exaggerated statement passing off into space these days as Christian Socialism. Professor Shailer Matthews, in making his assertion that no man's teaching has equaled that of Christ's in the magnitude of its social results, speaks of those "modern prophets to a degenerate Church who in sublime indifference to the context, time of authorship, and purpose of a New Testament book . . . have set forth as the word of Christianity views which are but bescriptured social denunciation and vehemence." Nevertheless, the Christian pulpit can, and I am confident in the coming days will, lay the axe at the root of the tree and require an actual demonstration on the part of each Christian of his real value to society. Ruskin has a word in this connection: "Let the clergyman only apply—with impartial and level sweep—to his congregation the great pastoral order: 'The man that will not work, neither shall he eat . . . ' and he will find an entirely new view of life and its sacraments open upon him and them." But more than this, let the spiritual leadership of the age require of the membership the same zest and snap and eagerness in the application of the Golden Rule to their daily living that the non-Christian manifests in violating it. The erection of the ethical test to the same position of importance as is enjoyed by the creedal test would make the Church of to-day irresistible in the mutualization of human interests, and marvelously hasten the dawning of days

"—of brotherhood, and joy and peace,
Of days when jealousies and hate shall cease,
When war shall die, and man's progressive mind
Soar as unfettered as its God designed."

Lastly, the answer of the Church has been *the answer of suspicion*, due to failure to grasp the tragedy of the struggle now going on.

Religious leaders have been slow to appreciate the fact that the working man is deserving of sympathy because he has been the sufferer in every phase of the industrial revolution. The introduction of labor-saving machines by which the product has been vastly increased has inured almost exclusively to the interests of the

employer. Labor has painfully adjusted itself to the new conditions, entire trades having been wiped out of existence through the process. The employer and not the employee has been in the position to invoke the aid of the state in the framing of industrial legislation and the throttling of remedial measures. Both England and America could fill a chamber of horrors with the wretched results of a half century of unchecked industrial slavery. It is only of late years that both continents have become aroused to the shame of it, and attempted to wipe out the disgrace of one-sided legislation. Again, the specialization of labor by which factory and mill hands operate single machines, reducing them to the position of mechanical slaves, knowing no trade except the accustoming of certain muscles to a few movements, produces a degrading effect upon manhood and womanhood. In other days the workman owned his own tools. To-day he is one. Part of a vast machine, he sinks under the benumbing and stupefying influence of the system. It is little wonder he talks excitedly and grasps at socialistic straws after he has wiped the grime from his face and walked the kinks out of his back. It is not astonishing that he is willing to join almost anything promising outlook for the bettering of his daily lot, instead of standing apart in superior indifference or suspicion. The Christian conscience of the day should note the tragic effort of those who serve us with their hands to combine for protection. Whether they be striving against economic principles or industrial methods, the fact is, men and women are sad, wretched and full of bitterness. Would Christ have no vital message to such? Says Bishop Potter: "Until you and I have stood where He has stood, until those who are not working men and women can realize the grim danger that stares them in the face as they are held in the grip of some huge mechanism of capital and machinery, until we can understand what it is to work or to stand idle, not as the impulse to labor or the needs of their families demand, but as the whim of the employer or the condition of the market, bare to-day and glutted to-morrow, shall decide, we are in no condition adequately to appreciate that stern necessity out of which the trades union has grown."

With all the justifiable distrust which trades unionism has engendered in the minds of people, due to acts of violence, repudiated contracts and revolutionary doctrines, it represents the cause

of labor at its best as well as in some of its worst aspects, and deserves to be understood by all those who profess to have the cause of the under-man at heart. A quarter century ago labor unions were supposed to be mere culture beds for socialistic and anarchistic theories. Secret signs, grips and pass-words were then in use. The American working man has repudiated the waving of the red flag, and the chief hope of the revolutionary propaganda lies in the tremendous tides of foreign immigration to our shores. Here is the grave danger. Through stormy seas the cause of labor has plowed, and weathered many a gale raised by demagogical leaders or infuriated capitalists. After a quarter of a century the worst features of the labor movement have been fully exploited, and now the time has arrived for the spiritual leadership of the day to seek out and encourage the best elements of labor's struggle for the new day.

Let us now inquire how far trades unionism is antagonistic to organized religion. It is true that the overwhelming proportion of working men in the cities is entirely out of touch with the churches. But the atheistic bearings of socialism have not met the sympathy of the mass of those infected by even the wildest economic theories. It is well known that working men will hiss the Church at one moment and applaud the Christ the next. They will willingly admit the truth of Christian principles, and claim their struggle to be a religious one at the core.

The preaching in shop meetings of the principles of justice, love, and the worth of the individual, is listened to with respect and often greeted with applause. A minister, after attending a Central Labor Union meeting and in courteous fashion pointing out where the methods of the union violated the principles of Christ, expressed surprise that his remarks met with evidences of approval, to which a big bluff blacksmith replied: "You see, we ain't used to having it handed to us on a silver platter! we generally get it between the eyes in big chunks." Having addressed working men week after week in noon-day shop meetings for years, I find them to be courteous in their treatment, though at first somewhat distant and suspicious, and responding to the Gospel as applied to daily living with as much, if not more, readiness than attendants upon more formal services.

The avowed principles of trades unionism are, according to
(451)

John Mitchell: First, the right of association; second, the policy of a living wage earned under fair conditions; third, free speech, self-government, and the dignity of the working man; fourth, mutual esteem and co-operation of capitalist and wage-earner; fifth, far-seeing, open-minded, democratic conduct of industry. It is well, however, to recognize the two trends within the labor movement, one toward co-operation and the other toward conflict. There is certainly a sinister aspect to the problem, the fact that imported and radical socialistic doctrines are rapidly permeating our industrial centers where foreigners congregate. American agitators, quick to learn the catch-words of Continental theories and saturated with the wormwood and gall dripping from the pages of such men as Marx, LaSalle, Bakunin, Haeckel and Nietzsche, are playing cunningly upon the popular discontent, arraying class against class in what they hope will prove an irrepressible conflict. A desperate attempt is now being made to capture the labor movement for extreme socialism. Foreign names predominate among the leaders. While other industrial organizations have been based on the belief that the interests of capital and labor are mutual and can in the end be harmonized, there are probably sixty thousand men and women organized under a constitution, adopted in 1905, a portion of whose preamble reads thus:¹ "The working class and the employing class have nothing in common . . . between these two classes a struggle must go on until all the toilers come together on the political as well as on the industrial field, *and take and hold that which they produce by their labor.*" . . . The ritual of this organization provides that the preamble shall be read at the opening of every meeting, and that the following questions shall be propounded to every new member:

"Do you realize that the working class, who produce all wealth, have nothing, and the capitalist class, who do not produce, have everything?

"Do you agree that the working class and the capitalist class have nothing in common?

"Do you agree, therefore, that labor is entitled to all it produces?

"Do you realize that between these two classes a constant struggle is going on?

¹Proceedings of Industrial Workers of the World, 1905, p. 247.

"Do you realize that this fight can only end when capitalization is abolished?"

The intent of this old movement under a new and dangerous guise (because it is the first attempt of the socialists in this country to organize a purely industrial movement) is to produce a "class-conscious" hatred of employer by employee. It is calculated to engender a despair of efforts directed toward harmonizing the differences between capital and labor. Officers of organized labor, such as Powderly, Mitchell and Gompers, are called traitors and accused of betraying the cause into capitalistic hands. The words by which the promoters characterize themselves are "revolutionist," "rebel," and "slave."

Their attitude to Church and State is reflected in the following extracts from speeches delivered at recent conventions. Speaking of faith in the ballot box, "It involves a repetition of the methods of the Christian Church, which raises a magnificent ideal in the remote future to be arrived at some time sooner or later, and in the meantime practices all possible wrong."² (Applause.) Speaking of craft unionism as opposed to industrial unionism: "It can well be lined up with the Church and brothel, police powers and peace powers; in fact, all of those things which we look upon as necessary for capitalistic stability."³

Shocking, is it not? But why more so than the revelations of corporate highway robbery and political debauchery filling the columns of the daily press, due to the following out of the economic doctrine of "enlightened self-interest"? Why should warfare on society be tolerated in one instance and denounced in the other. If President Roosevelt is sufficiently fearless to class both a railroad magnate and a labor agitator as undesirable citizens, why should the collective Christian conscience as represented in the Church be less so? There can be but one answer—because she is afraid to face the world "without purse or scrip," clad only in the apostolic garments of justice, faith and love. She has tried on the armor of Saul and is loath to lay it aside for the sling that shall slay Goliath.

Meanwhile, the working man who has brains and heart to lead his fellows, stands toward the Church in expectant attitude. The violent anti-Christian crusade of Blatchford in England, and the

²Chicago Convention Proceedings, I. W. W., 1905, p. 226.

³Ibid., p. 137.

similar efforts of the "Industrial Workers" in this country, are not typical, the feeling among the toiling millions being better expressed by such a leader as the English Lansbury: "I often ask working men not to judge Christianity by its modern forms, but to judge it for what it really is. If it stands, as I hold it does, for the bettering of men and women, then those of us who think so, must stand together, and, in spite of all opposition, must make the Church again the Church of the people."

The past decade has witnessed a really remarkable arousal of the Christian conscience in behalf of the toiler. General Booth years ago blazed a way that has been followed by more formal methods. Wilson Carlile, of London, the head of the Church Army, is conducting a marvelous work for the unemployed throughout England, and following the notably successful efforts of the lamented Hugh Price Hughes, People's Churches have sprung up in almost every city and town of the United Kingdom. In our own land the strong, clear voices of such men as Father Ducey, the Reverends Washington Gladden, Charles Stelzle, Graham Taylor, W. D. P. Bliss, Alexander F. Irvine and others are speaking conviction to the hearts of many hearers. A Church Association for the Advancement of the Interests of Labor has been developed by the Protestant Episcopal communion, and a Department of Labor has been organized by the Presbyterian Board of Home Missions. The monster labor meeting on Sunday afternoon in connection with the meeting of the Presbyterian General Assembly, at Columbus, Ohio, last May, when seven thousand persons, mostly working men, filled Memorial Hall, the expenses of the meeting being defrayed by the local labor unions, was a practical demonstration of the great opportunity before the Church. Labor Sunday, the Sunday before Labor Day, is now an institution in hundreds of churches. Labor sermons are printed in the daily press and in many labor organs. Central Labor Unions meet at their halls and march thence in bodies to the churches. Mr. Stelzle, for the Presbyterian Department of Church and Labor, himself a member of a union, recently organized a sixty-day campaign of which this is the record: Four hundred shops entered, five hundred preachers enlisted in the work, one thousand meetings held, fifty thousand gospels distributed, one hundred and fifty thousand pamphlets circulated, and two hundred thousand working men addressed.

To radical Christian Socialists this is a mere "coquetting with labor." They must have a great social program at once, with congresses and swelling deliverances. As Mr. Bliss says: "Let the Church show that our evils to-day spring from the foundation of our American economic life in the basing of industry upon the strife of individuals." This recalls the remark of Theodore Parker: "The trouble is I am in a hurry and God is not."

But what a campaign of education is necessary before the day break! What need of Savonarola-like utterance in our strong pulpits, where prophets stand forth as in old days, fearless of those exquisite tortures that the powerful know right well how to inflict! What need of carrying the lamp of truth into the mine and shop and mill, teaching men the futility of strife in any effort for betterment, and the omnipotence of co-operation, arbitration and fraternalism! What need of showing the folly of making hearts happier by economics divorced from personal righteousness, and the necessity of interaction between character and environment! What need of patience, charity, and a passion for mutual understanding in this time of most momentous adjustment between man and his surroundings! Shall we who love the Church of Christ assist or retard the birth of the new era? A testing more serious and searching than ever in her history is before her. Through the inherent vitality of truth she shall live. She shall cast out the old leaven and henceforth, living not for herself, but for the Kingdom, bring about that divine order of human society in which all shall be members of God's family, all life shall be the practice of religion, all workers shall be worshipers, all labor a sacrament, all earth a heaven.